



THE DAYBREAK

WANKAN TANHAN ANPAO KIN HIYOUNHIPI"—LUKE 1:78

WOKAJUJU 50 CENTS

SANTEE, NEBR., DECEMBER, 1933

VOLUME XLIV, NUMBER 7

Wicata Oyakapi Kin

St. James Church.—Mr. Hazen Iron-Shield, June 22, 1933, maka akan wokakije en un qon he ikihunni. Woozikiye wašte ekta iyaye. 1856 ehan tonpi waniyetu 77 niun. St. James Church en ope cin he wi-cašta owasin waštewicadaka heca. Wanna te kta ikiyena hehan owote wanji wašte wi-cakice qa hey: "de ehake ciyuonihanpi" ewicakiye, qa ohakam anpetu tona cankici-pasdatapi kin ikihunni.

Wakanheja wašte wanji nakaha maka wi-coni etanhan woozikiye wašte ekta kihunni. Atkuku qa hunku wiconi unma ekta wi-coie waštešte ewicakiye. Genevieve Alice Jackson, Nov. 4, 1928 en tonpi, Oct. 20, 1933 en te. George E. Jackson qa Beatrice Jackson cincapi.

Hokšina waniyetu akeyamni, wašte, walbana, qa Wakantanka wicada heca, na-kun waanagoptan qa ohinni wocekiye kiksuy un. Dehan wiconi inonpa u kte cin he akipe iwanke. Caje kin dee. Jerry Shepherd, January 15, 1933 heehan te. Hokšina kin de wabdenica. David qa Cora Shepherd cincapi. Dekšitku Henry Shepherd qa-tonwincu Esther Shepherd tiwahe unpi ed icahyapi. Henry Shepherd, yuotanin.

Presiding Bishop of Japanese Episcopal Church Resigns

Milwaukee, Will.—News has been received from the Tokyo correspondent of The Living Church, weekly periodical of the Episcopal Church, of the resignation of the Most Rev. John McKim, D. D., presiding Bishop of the Nippon Sei Kokwai.

The Nippon Sei Kokwai, meaning the Holy Catholic Church in Japan, is a part of the Anglican communion.

Bishop McKim tendered his resignation as chairman of the House of Bishops and the Synod at a recent meeting of the bishops. He celebrated this summer the 40th anniversary of his consecration as bishop.

With the unanimous approval of the Japanese House of Bishops, he nominated as his successor the Rt. Rev. Samuel Heaslett, D. D., Bishop of South Tokyo, Bishop McKim continues as Bishop of North Tokyo.

PINE RIDGE MISSION

Manderson, S. D., Dec. 6, 1933.—Anpao Kin: Lehanl wayaotanin ciši kte. Pine Ridge etanhan King Memorial Church el oitancan apikiyapi sa lena eepi: 1 Wm. Eagle Bird, 2 Louis Iron Hawk, 3 Sam Kills in Water, 4 Moses One Feather.

Winyan kin

1 Eliza Red Fish, 2 Grace Grey Grass, 3 Esther High Crane, 4 Emma Eagle Bird, 5 Rose Sun Bear, 6 Mary King le Catechist kin wamnakiye kin heca.

Tecapi Kin

1 Moses Blue Bird, 2 Blair Grey Grass, 3 Frank Jacob High Crane, 4 Lillian Fire Thunder.

Le omaka kin el lena Okodakiciye Wakan el wowaši econpi kte.—Catechist Oliver Sun Bear, yuotanin.

BISHOP'S MESSAGE

Many of us will not be able to observe Christmas this year as we have been accustomed to in the past. The financial condition will not permit us to give, in a material way, to our friends and to the Church as we have heretofore.

Yet that should not prevent us from having a merry Christmas. The biggest gift we can give to our friends, the gift they will prize most, is an increasing measure of love and loyalty, the kind that remains faithful amidst evil report as well as in days of good report.

The greatest need of the Church is a constant witness in our lives to the great message it is commissioned to proclaim, and an increased giving of ourselves, to the task of strengthening and advancing the borders of the Kingdom.

Our Lord's great gift to His Father and to His fellow men, was a gift of love. The knowledge of that has brought to mankind its supreme joy. May we, at this Christmas-tide, make that our greatest gift to our loved ones and to the Church.

—W. BLAIR ROBERTS

CORN CREEK MISSION

Kyle, S. D., Dec. 9, 1933.—Anpao Kin: Kola taku wanjikji unyecilaotaninpi kta uncipi. Eya unkiš eya Mediator Church el oyate conala unqonpi kin Okolakiciye Wakan etkiya wicohan wanjikji wašte econwauncinpi, na hena wanjikji ohna econqonpis'a Okolakiciye Wakan kin eciyataghan anpetu wokiksuye kin hena ohnaye hci econwauncinpi. Ho eyaś tohinni hena ungluotaninpi šni. Ho lehanl waniyetu kin ake Wanikiya etkiya wicohan ecaunkiconpi kte cin on wica omniciye na winyan omniciye na tecapi omniciye kin apiunkiyapi. Na hena canlwašteya na onšíiça Wakantanka wacinye hci wicohan econqonpi kte kin he awauncinpe lo. Hekta Sept. 21, 1933, el lena wica omniciye en oitancanpi. 1 Henry Eagle Bull, 2 Ed. Eagle Heart, 3. Levi Red Owl, 4 Thomas Blue Bird, 5 Andrew Yellow Thunder, 6 William Gay, 7 Otto Chief Eagle.

Hehanl Winyan Kin

1 Miss Ella Red Eyes, 2 Mrs. Annie Henry 3 Mrs. Jessie American Horse, 4 Nancy Blue Bird, 5 Mrs. Nancy Gay, 6 Jennie Yellow Thunder, 7 Julia Brown Thunder.

Tecapi Kin

1 Rachel Red Owl, 2 Vercillia Eagle Bull, 3 Florence Blue Bird, 4 Mercy Red Eagle, 5 Corina Turning Holy, 6 Christian White Eyes. Ho lena wi 12 wowaši iyokipiya econpi kta uncipi. Ho mitakuyepi tona Anpao iyacupi owasin cante wašteya nape unniyuzapi.—William Gay, yuotanin.

CORN CREEK MISSION

Kyle, S. D., Dec. 5, 1933.—Anpao Kin: Decana Corn Creek Mission en Brotherhood of St. Andrew Chapter No. 2508 apunkiyapi qa oitancanpi kin dena eepi. 1 Rev. Wallace Zephier; 2 Morris No Horse; 3 Rev. Alfred H. Barker; 4 Rev. Joseph Paints Yellow. Chapter de en ataya opapi kin 30 henakeca.

St. Barnabas en Winyan Okodakiciye oitancanpi dena eepi. 1 Lucy Afraid of Horse; 2 Jennie War Bonnet; 3 Emma Featherman; 4 Dora Birdhead; 5 Mattie

Last Horse, Julia Bull Bear; 6 Mabel Old Horse.—Rev. Alfred H. Barker, P. C. Yutanin.

YANKTON MISSION

Dante, S. D., Nov. 28, 1933.—Ihankton tipi en nawizikicizapi eyapi kin hen Holy Name Church en Winyan Omnickiye unqonpi kin oitancan apiunkiyapi. 1. Ellen Ree; 2. Josephine Blaine; 3. Bessie Bourissaw; 4. Cordelia Stinger; 5. Mary McBride; 6. Bessie McBride; 7. Grace McBride. Dena de omaka kin opta Wakantanka litakinipi kta wicayuštanpi. Nakun dehand nina tanyan qa wicota omniciye en yapi heon de Anpao Kin en bdaotanin wacin, qa wicincana qeya waniyetu 3 qa 13 hehanyan teca en ahiopapi heon nina icante unwaštepi, qa nina wowiyuškin tanka heca. Teca opapi kin heon bdiheunkiyapi, tokata hena wacin wicunyanpi kte cin he wopida tanka heca Okodakiciye Wakan en wicohan kin tanyan sdodyapi kta iyowicaunpaštakapi kta on recon unqonpi. Nakun wonaḥon wašte heca kta unkecipi on unhdaotaninpi uncipi. De wandakapi kinhan wocekiye on unyeksuya-pi kte. Greenwood en Convocation kte.—Mrs. Mary L. Zephier, yuotanin.

Rocky Ford, S. D., Dec. 8, 1933.—Anpao Kin: St. Mark's Church etan takuku unyecilaotaninpi kta iwacinciye. Winyan conala lel wowaši econhanpi, ake November 28 qonhan apiwicakiyapi, na lena eepi. 1. Salie Black Fox; 2. Mabel Afraid of Hawk; 3. Ollie White Buttes Fly; 4. Hannah Charging Thunder.

St. Mark el wica unpi iš eya he ostan omniciye apikiyapi. 1 Samuel Loves War; 2 William Medicine; 3 Simon Medicine; 4 Peter Charging Thunder. Lena wi 12 wowaši econpi kte lo, hena wicaweciyuotanin. Unkiksuya po. Nape unniyuzapi owacekiye oyasin.—Rev. John Black Fox, yuotanin.

ANPAO KIN

Santee, Nebraska

Millard M. Fowler Publisher

Anpao—The Daybreak, is published in the interest of the Protestant Episcopal Church among the Sioux Indians of the Northwest.

The subscription price is 50 cents per year, two years one dollar.

Executive and Editorial Office, Mission, S. D.
Rev. Paul H. Barbour, Mission, S. D. { Editors
Rev. C. C. Rouillard, Pierre, S. D. }

Entered at the Post office at Santee, Nebr., as second class matter, and accepted for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized May 17, 1920.

The months in which the Anpao is issued are: Jan.-Feb., Mar., Apr.-May, June, July-Aug., Sept.; Oct.-Nov., Dec.

(THE DAYBREAK)

Wi akenonpa (one year eca) kašpapi zaptan kajujupi kta.

Wi wikkemna nonpa sanpa topa (two years) eca mazaska wanji kajujupi kta.

Money Order, Mission, S.D., on opetonpi qaiš wowapi askape Rev. Paul H. Barbour yekiyapi kta.

Undaunted by little mud churches knee-deep in water and an occasional falling wall releasing scorpions, the Rev. John Aaron seems to be having a great time in this, his first year back home in India as a missionary priest. You remember he is the young Indian who received his theological education at Western Seminary and was ordained by Bishop McElwain. From Mr. Aaron's letters printed by the Rev. H. L. Bowen in his parish paper at St. Mark's, Evanston, Ill., we hear of the young missionary's work in immediate intimate contact with village people. He belongs to the native Church of India.

He and another clergyman who does most of the administrative work are responsible for seven villages, in addition to work at the mission school. The villages are within a radius of seven miles—no distance at all, our motoring clergy will say, but Mr. Aaron walks. Up at 5:30 and walk six miles to the first village, a celebration of the Holy Communion, then on two miles for a secnd celebration, and walk back at midday under the Indian sun. At one service a piece of the Church wall fell out and a lot of scorpions appeared. "I was the only person wearing shoes," Mr. Aaron mentions, "so I killed them before anyone was bitten."

The people work in the fields seven days a week and barely earn enough to support the poorest existence. Their little churches have mud walls and floors and scarcely any furnishings, in one place only a small stool, two feet high, for an altar.

But they come to church and they bring their humble offerings and they sing without books, and Mr. Aaron can write: "Simple as all this may sound, the devotion and reality in their worship are just as high a type as any I have seen in America."

RELIGIOUS EDUCATION

By The Rev. D. A. McGregor, Ph. D.,

The work of the server or acolyte offers an unusual opportunity for the religious education of boys of the difficult age between twelve and sixteen. In a very large number of churches great difficulty is being found in holding and interesting this group of boys. Many a teacher is becoming discouraged as he realizes his want of success. Indeed the difficulty is so general that it points to a mistake of method in dealing with the boys rather than to failure on the part of the teacher.

Boys of this age are not satisfied to sit and hear about teaching; they are anxious to do something. They will learn much more by the right kind of physical activity than they will be listening.

The position of the acolyte is exactly what will supply the needs of many a boy. It gives him a chance to express his religious life in action rather than in word. Boys do not usually like to talk about their religious experiences. They are self-conscious and modest. Beneath a rough exterior there may be a very real interest in the things of God. For the healthy growth of the religious life an expression is necessary, but the boy is not able to express his deepest feelings vocally. As an acolyte he has the opportunity to give an active and dramatic expression without self-consciousness.

To prepare the altar for the Holy Communion is a task of dignity and in doing this work the boy will gain a sense of the holiness of God and the dignity of God's service. In walking out in front of the congregation to light the candles the boy is really giving a witness for Christ and is publicly acknowledging himself as Christ's servant. In carrying the cross in the procession and in marching in front of the rector he is taking his place openly as a good soldier of Jesus Christ. In receiving the offering from the ushers he occupies a place of dignity as a Christian and is steadied in his Christian life.

Reverence can be taught in and through the work of an acolyte as it cannot be taught elsewhere. A boy serving under a good rector will learn a great deal about the life and ways of the Church, and he will earn it in the best atmosphere. He will become conscious of the reality of God as he serves at the altar. He will absorb teaching from the lessons and the prayers because he is really assisting in the service of worship.

Of course the value of this education that the acolyte receives will depend to a large extent on the character of the rector. One has to face the danger that the work of the acolyte will not educate the boy to be a Christian, but to be an ecclesiast. We have all seen boys who used their positions as acolytes to become pious prigs. But every system of education has its dangers and the work of the acolyte is not immune from dangers. A wise rector can easily overcome the difficulty.

The use of acolytes for this purpose of education is not limited to any one type of churchmanship. Acolytes are assistant ministers and their use should be encouraged everywhere.

Dakota kin Woyute Ekihnakapi

Dakota tamakapi (Indian Reservations) 213 henakeca United States imahen han. Tunkansida kin etanhan waonspekiya wicayuhu Ikcewicašta kin dena waniyetu wan ukte cin on woyute token okihipi kin he ohna ehdepi kta hena onspewicakiyapi qa iyowicapaštakapi. Hecen dehantu kin mas-kokadan ohna woyute ehdepi. Hekta ehan ehdepi kin dehan isanpa iyeya econpi. Waskuyeca obe ota pusyapi. Dehan Cheyenne qa Standing Rock Dakota tamaka en oyate taku econpi hekta omaka en econpi kin dehan isanpa iyeya econpi keyapi. Naunhonpi kin on icante unwaštepi. Unkan he iyececa Dakota umampi kin is eya iye tamakapi en iyecen econpi kta tka.—E. B. Riggs.

SISSETON

Episcopal Mission Wotanin Kin.

Rev. Harry Renville, Priest Kačapi.

Toka Nunweyapi Mde kin icahda St. James Church ohna December 5, 1933, heehan Rev. Harry Renville, Priest un kta yukanpi. Bishop Roberts, Wošna-Kača wicakagapi woecon kin he econ, qa Wošna Kača dena ed unpi qa woecon kin en wa-

wokiyapi Rev. E. R. Todd, he Aberdeen heetahan, Rev. Peter Spehr, he is Webster etanhan, qa tuwehna etanhan Rev. John B. Clark.

Rev. Harry Renville, he omaka 1932 heehan Ashley House en Wičašta Wakan unpi kta on woonspe ookuwa kačapi he eced yuštan, qa August 21, 1933. Convocation wan ed Bishop Ataya Itancan Perry eciyapi yamni Deacon wicakage cin he wanji hee. Wowaši tanka qupi kin he išakim Sissetonwan oyate kin wokiksuye wan akiktonjepi-cašni yuhapi kta iyececa, ecin Sissetonwan Dakota unpi kin de etanhan Rev. Harry Renville, tokahuya Priest wicohan qupi. Sisseton Mission en wooyake qa woecon tanka heca.

Wicayusutapi Ecawicakiconpi Kin
St. Mary's Church ed šakowin opapi, qa St. James' Church ed zaptanpi.—Hazen Shepherd, Yuotanin.

St. Mary's Church

Anpao Kin:—Mitakuye dena dehan ina-hni wapahi qa hiyuciciye. Nov. 30, 1933, St. Andrew taanpetu qa Wopida Anpetu he-naos anpetu kin okiwanjina he ohnayan St. Andrew Sunkakiciyapi waecconiqa Oitan-can ihdahnigapi qa dena eepi. 1. Hazen P. Shepherd; 2. Ephriam Keoke; 3. Aaron Bernard; 4. Rev. Henry H. Whipple; 5. Jacob Keoke.—Hazen Shepherd, yuotanin.

Dec. 6, 1933.—Anpao Kola Wašte: Yank-ton Tipi kin etanhan November Wi kin icunhan Harvey LeClaire, Itazibco Tipi kin en Waokiya yuhapi kta e iyaya. St. Thomas, on the tree, hed wowaši econ kta.

Greenwood en Week-day Religious Education unyuahapi qa Anpetu Iyamni iyohina en, Public School etanhan Dakota qa Wašicun hoksina qa wincincana icicahiya wayawicaukiyapi.

Holy Fellowship Church School, kin Wašicun unsika Blue Ridge Mountain en unpi, iseyea. Christmas en wiyuskinpi kta e on Cankoka ojuna takuku iyayewicakiyapiqon.

Miss Noecker, wanna Wabdenica nom awanwicawanyaka.

Santee Agency, en November 28, qonhan Most Merciful Savior Tipi Wakan kin isakib Wašicun Wakan oti qon he ide qa hu-naga ce, ca Rev. Innis L. Jenkins Wošna-kača Waokiya un kin iye dehand ticona un.—Rev. Joseph Du Bray.

STATUE OF AN INDIAN GIRL

The class of 1931 of the State College at Brookings, S. Dak., is doing a very worthy act in erecting a statue in memory of an Indian girl. The Argus Leader recites the following story:

This girl was one of a tribe of Sioux Indians, who once had their home around the Oakwood lakes about 20 miles north of the State college.

In the early days before there were any settlements in the country a troop of soldiers were encamped at a fort (the outlines of which can still be seen today) by the Oakwood lakes. One of the soldiers became Tetonkaha's lover. This Indian girl's tribe was hostile to attempts of the white man to settle his country and decided to make a surprise night attack upon the troop. Tetonkaha, learning of these plans, informed her lover of the proposed attack in time to save him and his comrades. Her treason was discovered by her tribe and they drowned her in the lake which now bears her name, Lake Tetonkaha.

Sale of Indian Lands Prohibited

Mr. John Collier, Commissioner of Indian Affairs, has announced that there will be no more sales of Indian lands. Even some of the lands that have been sold will be bought back. In 1887 our Indians in the United States owned 133,000,000 acres. Now they have only 47,000,000 acres and most of these acres are comparatively worthless land.



SKAIN OKODAKICIYE WAKAN KIN EN — DAKOTA WICAŠA WAKAN

Owecinhan upi kin.

Caje	Deacon	Priest
Rev. Paul Mazakute	1868	1869
Rev. Christian Taopi	1869	
Rev. Philip Johnson	1869	
Rev. Luke C. Walker	May 20, 1871	Dec. 3, 1876
Rev. Daniel W. Hemans	Sept. 1871	Aug., 1873
Rev. David Tatiyopa	Nov. 1876	
Rev. Isaac Tuttle	Nov. 1876	
Rev. Amos Ross	Apr. 14, 1878	Sept. 4, 1892
Rev. Joseph C. Taylor	1879	
Rev. George Paypay		
Rev. Philip J. Deloria	June 24, 1883	Sept. 4, 1892
Rev. William Saul	Oct. 3, 1888	
Rev. Joseph Marshall	Nov. 1, 1890	
Rev. William Holmes	1893	1903
Rev. Baptiste P. Lambert	Sept. 19, 1893	Aug. 23, 1908
Rev. Eugene Standing Bull		
Rev. John Wahoyapi	July 26, 1895	July 2, 1922
Rev. Victor Renville	1895	
Rev. Dallas Shaw	May 29, 1898	July 19, 1913
Rev. Joseph Goodteacher	May 29, 1898	July 19, 1913
Rev. George D. Redowl	1902	
Rev. Charles M. Jones	Aug. 22, 1908	
Rev. Henry St. Clair		
Rev. Herbert H. Welsh		
Rev. John F. Rondell	July 12, 1911	
Rev. George G. Lawrence	Dec. 10, 1911	Aug. 16, 1917
Rev. Thomas J. Rouillard	May 21, 1912	May 22, 1913
Rev. Stephen H. King	July 12, 1914	Sept. 1919
Rev. Andrew Whiteface	July 12, 1914	Aug. 21, 1921
Rev. Joseph DuBray	Aug. 27, 1916	Aug. 8, 1918
Rev. Henry H. Whipple	Aug. 16, 1917	
Rev. Alfred H. Barker	Aug. 8, 1918	
Rev. John T. Henry	Sept. 6, 1920	
Rev. John Black Fox	Sept. 6, 1920	
Rev. P. Charles Bruguier	Sept. 6, 1920	July 2, 1922
Rev. Levi M. Rouillard	Sept. 6, 1920	July 2, 1922
Rev. Clayton High Wolf	Sept. 6, 1920	Mar. 26, 1924
Rev. John B. DeCory	Sept. 6, 1920	Nov. 1, 1925
Rev. Edward Whiteface	July 2, 1922	
Rev. Joseph White Plume		
Rev. Hugh Charging Bear	Aug. 9, 1923	
Rev. David Swan	Sept. 1925	
Rev. Christian B. Whipple	Aug. 22, 1926	
Rev. Cyril C. Rouillard	Aug. 22, 1926	Nov. 30, 1927
Rev. Joseph Paints Yellow	Aug. 22, 1926	
Rev. Iver Eagle Star	Aug. 22, 1926	July 21, 1929
Rev. Wallace Zephier	July 15, 1928	
Rev. Chester Red Kettle	July 15, 1928	
Rev. Walter Bone	Nov. 17, 1929	
Rev. Jefferson King	Nov. 17, 1929	
Rev. Robert White Plume	Nov. 17, 1929	
Rev. Thomas Heminger	Febr. 20, 1931	
Rev. Vine V. Deloria	Apr. 26, 1931	Nov 11, 1931
Rev. Paul Chekpa	Aug. 21, 1932	
Rev. Harry Renville	Aug. 21, 1932	Dec. 5, 1932
Rev. John Red Hawk	Aug. 21, 1932	

"Tuwe wowaši ecamicon kta cin kinhan mihakam un kta; qa tukten waun hecinhan wowašiye mitawa kin iš nakun hel unpi kta; Ate wicašta kin lena wicayounihán kta.

Rev. E. Jerome Pipes Comes to Rapid City

Emmanuel Church, Rapid City, is starting the new church year with fully organized activity after several months without a rector. Rev. E. Jerome Pipes held his first services November 26, and activities of the parish speeded up or started up about that time. Rev. M. Pipes comes from the Colorado School of Mines town of Golden, where he played a dominant part in school and community affairs. His dean, there was Rev. Z. T. Vincent, who was at Pierre for some time and who still has a cabin at Camp Remington. Prior to his service in Colorado, Mr. Pipes served churches in New York and his native state of North Carolina.

In the interim between rectors, organizations in the parish had been carrying on. The Sunday School under the direction of Dr. Charles Bowles, the week day church school under Mrs. E. V. Youngquist, the Young Peoples Fellowship with Dan McDonald, the work at the Indian School directed by C. F. Parks, and the women's organization, have been carrying on. The Guild with Mrs. M. W. Biernbaum chairman has been busy with ways and means, the Auxiliary has begun the new study books with much more interest, and an Altar Guild has been started under the direction of Mrs. John Charles and Mrs. Myron Wilson, who recently came here from Pierre. The Cheerful Workers Indian Auxiliary has made and sold five quilts, and the members are busy with plans for their Christmas celebration.

The Men's club held its first meeting in the new year, at the Parish House the night before Thanksgiving. Rev. Mr. Pipes was speaker of the evening, speaking of the Christian church as a social organization for higher ideals. A new Boy Scout troop committee was named, consisting of Dr. Charles Bowles, Gaylord Hanson, Bristow Hood and George Bruntlett. The annual meeting of the Men's club, with election of officers, is set for December 13th.

With the coming of the new rector, and the renewal of activities in the Parish, the Every Member Canvass was scheduled to start the first Sunday in December, and it is the hope of Chairman Ed James of the finance committee to have it all out of the way by the middle of the month.

The parsonage of Rev. and Mrs. Innis Jenkins on the Santee Reservation was destroyed by fire on the morning of Nov. 28. The fire started from an unknown source in the kitchen and had made too much headway to be put out, but they were able to remove most of the furniture and clothing. As it is too late in the season to do any new building, they are going to fix up the one-room guild house for living quarters this winter.

Indians Prepared for Winter

In its Home Extension Work program on 213 Reservations our Government has been teaching and encouraging Indian women to lay away food for the winter by drying and canning it. Many of the Indians were already experts in the drying processes. Canning is new to them but they have made great progress in that during the last few years. Miss Henrietta K. Burton is supervisor of Home Extension Work in the United States Indian Field Service. Some of her recently published reports describing the progress that Indian women are making are very encouraging.

The Episcopal students in the Santee Normal Training School under the direction of Rev. Jenkins, have started a Y. P. F. the president is Eugene Dillon, vice-president, Ralph Powless; secretary, William Raymond; and treasurer, Wallace Ree. They had their first meeting December 14.

CHRIST WAKANHEJA KIN THE CHRIST CHILD

Christ Wakanheja kin on St. Matthew qa St. Luke woyakapi kin Maud qa Miska Petersham kačapi.

Christian kin "Wakantanka unkicipi un (Emmanuel).

WOWAPI DE EN TAKU KAGAPI KIN
CONTENTS:

1. Wokcanpi.
 2. Hoksiyopa kin.
 3. Tarcaškana Awanyakapi Kin.
 4. Tipi Wakan kin en.
 5. Wicaša Ksapapi kin.
 6. Egypt Ekta Najica Iyayapi Kin.
- Wakanheja Kin.

Wokcanpi

"Hoksiyopa wan unkicitonpi, cinca wan unqupi: unkan wokiconze kin he iye tapete akan yanke kta; qa caje kin Wawinihan, Wawiciya, Wakantanka Iyotan wašaka, Ateyapi Owihanke Wanica, Wookiye Wicasstayatapi kin eciyapi kta." Isaiah IX: 6.

"Itancan tacanku kin yuviyaya po, rewo-skantu kin en Wakantanka unkitawapi can-ku wan owotanna kicaga po." Isaiah XL: 3.

Hoksiyopa Kin

"Gabriel ohnihde wakan kin Wakantanka etanhan ušipi, Galilee ekta, otonwe wan Nazareth eciyapi kin hetu; Wikoskalaka wan wicaša wan Joseph eciyapi David wicowaši tawa kin etanhan, yuze kte cin he ekta; unkan wikoskalaka kin Mary eciyapi. Unkan ohnihde wakan kin en hi qa heciya; Wiyuškin wo, wašteya yaun kin; Itancan kin nici un, winyan opeya yaun niye niya waštepi ce.

"Unkan he wanyake cehan, oie kin on ini-han, qa yuonihan okiyapi kin de taku hecin-han he awacin un.

"Unkan ohnihde wakan kin heciya; Mary wikoše šni wo; Wakantanka ekta wowašte iyeyaya. Qa iho, hokšidan wan yaton kta, qa JESUS eya cašyakiton kta.

"Iye tanka kta, qa Iyotan Wakantu kin Oinhinku kin eciyapi kta; qa atkuku David tohe kin Wakantanka Itancan kin hduheki-ye kta.

"Qa Jacob ti kin ohinniyan idake kta, qa he tokiconze kin owihanke wanice kta." St. Luke I: 26-33.

"Unkan anpetu kin hena en Caesar Au-gustus, maka kin awancaya wahipaya woka-juju econpi kta wakiconza.

"Unkan owasinna iye otonwe tawapi en wahipaya wokajuju econpi kta on tiyata hdipi.

"Joseph he, David ti qa wicowazi tawa kin etanhan, heon iš eya, Galilee en Nazareth otonwe kin etanhan ye, qa Bethlehem David totonwe kin he ekta ki. Mary tawici kte cin he kici owapi kta; he wanna cin-ca ton kta ikiyedan.

"Unkan hen unpi kin icuhan, anpetu en cinca ton kte cin wanna iyeabantu.

Heceñ cinhinku tokapa kin ton, qa šina on hduskite, qa wanunyanpi ohna wotapi wan en ohnaka, timahen owicakan šni heon etanhan." St. Luke II: 1-7.

Tačcaskana awanyakapi Kin

"Unkan makoce kin en tačcaskana awanicayakapi kin heca hanyen optaye ta-wapi kin awanicahdakapi.

"Iho, Itancan tohnihde wan en wicahi, qa Itancan towitan kin ohomni iyojanjanwicaye; qa nina wikopapi.

"Ohnihde wakan kin hevicakiya: Wiko-papi šni po; ecin wopida tanka wotanin wašte oyate owancaya kte cin, he eca hoši cicahipi ce

Anpetu kin dehan David totonwe kin en Wanikiya wan nicitonpi, Christ Itancan kin he hee.

"Qa on sdonyayapi kte cin he dee; Hok-siyopa kin šina on yuskiskitapi qa waun-

yanpi ohna wotapi wan ohna wanka iyeya-yapi kta.

"Qa ecahnakeya małpiya ekta unpi kin wicota ohnihde wakan kin kici hiyey, Wakantanka yatanpi qa heyapi;

"Wakan Wakantanka wowitan yuha nun-we, qa maka akan wookiye, wicaša ekta wi-cotawacinc wašte.

"Unkan ohnihde wakan kin hena ehpeya-wicakiyahdapi qonhan, tačcaskana awanyaka unpi kin hekiciyapi; wanna Bethlehem otonwe kin ekta unyanpi, qa taku hiyohi Itancan sdonyeunkiyapi kin de wanunyanpi kta ce.

"Hecen kohanna upi, qa Mary Joseph kici, qa Hoksiyopa kin wanunyanpi en wotapi wan ohna wanka iyeyayapi. Wanyakapi qonhan, Hoksiyopa kin deon iapi na-honpi qon, he owancaya yaotaninpi.

"Tačcaskana awanyaka unpi kin taku ya-otaninpi kin he tona našonpi kin owasin inihani.

"Tuka Mary wicoie kin dena owasin can-te mahen okihname, qa awakicin un.

"Qa tačcaskana awanicayakapi kin taku tona owicakiyakapi kin owasinna ecetu kin wanyakapi qa našonpi qonhan kihdapi, qa Wakantanka yaonihanpi qa yatanpi." St. Luke II: 8-20.

Tipi Wakan Kin en

"Hoksiyopa kin wanna anpetu šahdogan qonhan JESUS eciyapi; hehan Itancan kin qupi kta on Jerusalem ekta ahipi. Qa Itancan toope kin en eyapi kin he ohnayan wo-snapi econpi kta on hipi; wakiyedan tawan-jidan, qaiš wakiyedan cinca nonpa ce.

Iho, Jerusalem en wicaša wan Simeon eciyapi; wicaša owotanna qa cekiya ece kin heca, qa Israel Wokicanpe kin ape un; Woniya Wakan kin kici un.

"Simeon te šni itokam Itancan Christ ta-wa he wanyake kta, Woniya Wakan kin eci-yatanhan kiyutaninpi.

"He wonya kin on Tipi Wakan kin en tin hiyu; unkan hunkakewicaye cin Hoksiyopa JESUS, wicoope kin eciyatohan eca-kionpi kta e en hdoupi.

"Hehan adoksohan yuze, qa Wakantanka yawašte qa heya;" St. Luke II: 21-28.

"Itancan, itaokiye kin wanna wookiye yu-ha iyayeyaya, ehe ciqon ohnayan; Ecinc mišta kin wanna Wowanikiye nitawa kin wanyak, oyate owasin wicitokam wiyeaya eyahnake cin he; Iyoyarpa wan oyate kin aiyojanjan wicaye kte cin hee, qa nitaoyate Israel towitan kte cin." St. Luke II: 29-32.

"Ukan taku eciyapi kin hena on Iye hun-ku qa Joseph inihani." St. Luke II: 33.

"Unkan Simeon wicayawašte. Qa Itancan wicoope tawa kin owasin ecekci yu-štanpi qonhan, Galilee makoce en iye oton-we tawapi Nazareth he ekta kipi." St. Luke II: 34 qa 39.

Wicaša Ksapapi Kin

"Herod wicaštayatapi taanpetu kin heehan, Bethlehem Juda makoce kin en JESUS tonpi, heehan iho, wiyoñyanpatanhan Wicaša Ksapapi Jerusalem en hipi kin heyapi; Tuwe Juda oyate kin en wicaštayatapi kta tonpi kin en tukten un he? Wicanhpi tawa kin he wiyoñyanpata wanunyanpi qa ohoundapi kta on unhipi ce.

"Herod wicaštayatapi kin he nahon, unkan iyojaka, Jerusalem oco-wasin nakun.

"Wošna-Kaga itancan qa oyate en Wo-wapi Kagapi kin hena wicayuwitayapi, hehan CHRIST tukten tonpi kta hecinhan, he iwicawange.

"Unkan heciyapi; Juda makoce kin en Bethlehem otonwe kin hetu ce; wicaša wok-can kin en kaken owapi.

"Qa niš Bethlehem, Juda makoce kin en Juda itancanpi kin ehna iyojan nicistinna šni; enitanhan wicaštayatapi wan u kta, he Israel mitaoyate kin awanicayake kta.

"Hehan Herod, Wicaša Ksapapi qon he-na našmana wicakico, qa wicanhpi kin to-

hanhan tanin ece kin atayedan iwicawanga.

"Hehan Bethlehem ekta yewicaši qa he-ya; ya po, qa Hoksiyopa kin nina ope po; qa iyeyayapi kinhan hošimakahdi po; mis-eya wau qa ohowada kta, eya.

"Wicaštayatapi ia našonpi qonhan tankan kinapapi; unkan wicanhpi wiyoñyanpata wanyakapi kin he wicitokam iyaye qa Hok-siyopa wanke cin he iwankam inajin.

"Wicanhpi kin wanyakapi qonhan wowi-yuškin tanka on iyuškinpi.

"Timahen ipi hehan Hoksiyopa kin wan-yakapi, hunku Mary nakun, qa itokam makata ehpeçiyapi qa ohodapi; qa wopiye hdu-ganpi qonhan wawicaqupi kahipi kin qupi, mazaskazi, qa canšin qa pejuhuta wašte-mna koya.

"Unkan wowihammde on Wakantanka wahowicaye, Herod ekta hdapi kte šni, hehan canku tokeca ohna iye tamakoce ekta hdapi. St. Matthew II: 1-12.

Egypt Ekta Najica Iyayapi Kin

"Wicaša Ksapapi ki hena wanna kihdapi qonhan, iho, Itancan taohnihde wan wowi-hanmde on Joseph en ihdutanin qa heya; Najin qa Hoksiyopa kin hunku kici iwicacu qa Egypt makoce ekta najica wo, qa tohan ociciyake kte cin hehanyan hen un wo; Herod, Hoksiyopa kin kte wacin on etanhan ope kta ce.

"Hecen hanyen najin hiyaye, qa Hoksiyopa hunku kici ewicahdaku, qa Egypt ekta iyaya; qa he un, Herod te cin hehanyan; hecen Itancan kin on wicaša wokcan Hosea tuku eye ciqon he yuecetupi kta; Egypt etanhan micinksi weco kta." St. Matthew II: 13-15.

"Tuka Herod wicaštayatapi wanna ta he-han, iho, Itancan taohnihde wan Egypt ekta Joseph en ihdutanin: qa heya; Najin qa Hoksiyopa hunku kici ewicahdaku qa Israel makoce tawa kin ekta hda wo; qa Israel makoce tawa kin ekta hda wo; tona lloksiyopa kte wacinpri qon hena wanna tapis." St. Matthew II: 19, 20, 21.

"Qa otonwe wan Nazareth eciyapi kin he en hdipi; hecen Nazareth Wicaša eciyapi kta ce, wicaša wokcan eye ciqon he yuecetupi." St. Matthew II: 23.

Wakanheja Kin

Wakanheja kin icage, qa woniya kin en wašaka aye, qa wicoksape kin on ojudan, unkan Wakantanka towašte kin he kici un.

Woacakšin wotapi eca, hunkakewicaye cin waniyetu towanakeca iyohi Jerusalem ekta ipi ece.

Qa wanna tohan JESUS waniyetu ake-nonpa qonhan, Wokiksuye kin on hecen woeccon kin ohnayan, Jerusalem ekta ipi.

Unkan anpetu kin yuštanpi qonhan, hdipi, tuka Wakanheja, JESUS hekta Jeru-salem en un, tuka Hunku Joseph kici he sdonyapi šni.

Tuka ptaya hdapi kin en opa kecinpi, he-cinpi, hecen anpetu wanji oicimani hehan-yan kipi, hehan titakuye qa om sdonkiciyapi ko ehna JESUS okidepi.

Qa wicopeya un šni sdonkiyapi qonhan, icipas Jerusalem ekta okidepi.

Unkan iciyamni can hehan Tipi Wakan en waonspekiya unpi kin hena wicacokam waanawicagoptan, qa wiwicawanl yanka iyekiyapi.

Unkan wacinksape cin, qa waayupte cin tona našonpi qon owasin inihani.

He wanhdakapi qonhan inihani; qa hunku kin heciya; Cins tokeca decen unkoyaki-handapi he? Iho, we, niyate kici cante iyo-kišnya ocide ye.

Unkan hevicakiya; Tokeca omayadepi he? Atewaye cin wowaši tawa kin he ito-owicipe kta kecannipi šni he? Unkan taku hevicakiye cin he okalnigapi šni.

Hecen om hde, ca Nazareth ekta ki, qa anawicakigoptan un, Unkan hunku kin wi-coe kin dena owasin cante mahen yuha un.

Qa JESUS sanpa ksape qa icage; qa Wa-kantanka wicaša ko ekta waſtedakapi.

CYRIL C. ROUILLARD,
Yuieskapi kin de kage.